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"THE DOUBLE PERSONALITY OF ST. PATRICK."

UNDER this title Mr. William J. D. Croke, Rome correspondent of several American Catholic newspapers, and reputed to be a man of scholarly attainments,—though we must say these attainments never appear in his Roman letters,—recently contributed to the *Irish Ecclesiastical Record* a paper which has attracted some attention in the press and of which we find what appears to be the full text reproduced in the *Monitor* (Vol. lv, No. 40.)

Mr. Croke advances the hypothesis that St. Patrick and Palladius, his predecessor in the Irish mission, are identical. The following is a fair summary of his argument :

While "the fact of the historical existence of St. Patrick will have to be allowed," "it must be adjusted with outside history. Now, continental historians are silent about him until the time of Alcuin, when he is mentioned by an act of conformity to the statements of the Irish Church, while, on the other hand, he is unmentioned in the historical documents of the North until Bede, who has placed him in his Martyrology only. Again, in the records of the Irish Church, saving the writings of the apostle, Patrick is mentioned most often with Palladius, while all traces of the latter are wanting in the works of St. Patrick, which are the supreme authority about the conversion of the country.*)"

"On the reverse, general, that is continental, history, makes mention of another person as the Apostle of Ireland, by express description as the successful, and by implication as the sole apostle. This is Palladius, who is unmentioned in Irish history

*) The journey of St. Patrick to Rome is likewise not mentioned in the Saint's 'Confession,' but as Alzog remarks (Manual of Universal Church History, Fabish-Byrne, vol. ii, p. 53, note) "the silence of the 'Confession,' in which St. Patrick relates only those circumstances in which he beheld an especial Divine Provi-

dence, can not be adduced as an authority against this journey." (Doellinger, Church Hist, vol. ii, p. 21.) The journey to Rome is indeed generally accepted as an historic fact on the strength of the testimony of Probus, Hericus, and Blessed Aidan.—A. F.

until the middle of the seventh century, when a vague and unsatisfactory account, presumably drawn in the main from continental sources, is given in the Book of Armagh, and the foundation laid for a new legend, which was never to be very vital, to take deep roots, or to be wide-branching.

"The primary texts about Palladius are the following, from Prosper of Aquitaine, an ear and eye-witness in Rome and in Gaul of the continental side of the event recorded. First in his Chronicle under 429, he writes: 'On the initiative of Germanus, Bishop of Auxerre, Pope Celestine sends Palladius the Deacon, in his own stead, in order that he should overthrow the heretics, and guide the Britons to the Catholic faith.'

"Next, under the year 431, he writes in the same work: 'For the Irish believing in Christ Palladius is consecrated by Pope Celestine, and sent as first bishop.'

"Thirdly, in the *Contra Collatorem*, he summarizes both the passages quoted: 'Nor, indeed, did he deliver the Britains with less speedy care from the same evil (Pelagianism), when he excluded even from that remote part of the ocean some enemies of grace who occupied their native soil, and, having consecrated a bishop for the Irish while he strove to keep the Roman island Christian, made also the barbarous island Christian.'

Mr. Croke then proceeds to establish the supposition of an "accidental division of the personality of one apostle" (Patrick) "into two" (Patrick and Palladius) "by a separation of names and careers," by adjusting "all the testimonies and indications extant under the view thus set forth."

"Muirchu Maccu Mactheni, the author of the principal biography of St. Patrick, the first of those contained in the Book of Armagh, states that the *Scripta Patricii* gave 'Succetus' as the name of the Apostle, and, a little later, he speaks of 'Patrick, who was also called Sochet.' Tirechan, the next biographer in the Book of Armagh, who is, perhaps, equal in authority, makes an identical statement on the same authority: 'Succetus, that is Patrick.' The same is asserted by the author of the Hymn of Fiech, and in the Tripartite Life, in the preface to the Hymn of Secundinus, the preface to the same Hymn in the *Lebhar Brecc*, the ancient annotation on the Hymn of Fiech, the Homily on the Saint in the *Lebhar Brecc*; in a word by the majority of the Irish majorities (!?) who deal professedly or at length with the life of St. Patrick.

"Now, if in his homeland and in his native language the Saint was called by another name, when and why did the change take place? It can hardly be doubted that the occasion of the imposition of a Latin title was his apostolic undertaking, in its prepar-

ation, at its inception, or during the early part of its successful course. This is the opinion of the Irish Church, that is of the only body of history which exists concerning him. Such an assumption is natural and in conformity with the usages of the time and other circumstances of a general order. But, bestowed in connection with his apostolate, the second name would leave room for him to have borne a forgotten name during the first, and, more than obscure, mysterious period of his career. The new name would also be a Latin, or a Latinized one, as belonging by its origin to his contact with the churchmen of the continent. On his arrival among these from the land of Britain, or a British settlement in Gaul, the cleric, or aspirant to orders would have his name changed, and most probably translated or rendered by a Latin equivalent. The baptismal name assigned to Patrick signified in the native language, 'strong in war,' 'glorious in battle,' something rather like an equivalent of the *miles gloriosus* of Plautus.*) Now the name Palladius would be the equivalent in turn of this, and the period of the life of St. Patrick in which he might have received it corresponds to the career and standing of Palladius as revealed in the passages quoted from Prosper."

Palladius, he goes on to say, was a favorite name for Christians in the fourth and fifth centuries. Monasticism was probably a principal means of making it so frequent in ecclesiastical Gaul, especially among Gaulish bishops. Numerous examples can be adduced to prove that "the translation or transformation of a barbaric, or, at the least, foreign name, such as *Sucat*, would be enacted preferably by the bestowal upon its bearer of a common name," "not at baptism, but on the occasion of contact and by the person with the Latin ecclesiastical, or religious, world in the Gauls" (? !); and that "in the parts of this world where the traces of St. Patrick's life are traditionally discerned the name Palladius was as familiar as its translation from *Sucat* was natural."

"This process of Latinization held good of the British churches which were in more easily immediate contact with the great body of central Christendom in the West. Thus—to speak of the periods preceding and following that of St. Patrick—the advocates of the view that the Apostle was born in a British settlement on the Continent will find the full influence of this contact in the surviving records. The name of Mallo varies in its translated forms; Festcarius is identified in Festgean; St. Felix is also called Gaturbius, and so on."

"Moreover, the usage in force from the date of the introduction of Christianity persevered for a very long time."

*) Does Mr. Croke blandly imagine that the "miles gloriosus" of Plautus means "strong in war" or "glorious in battle"? Or are we to understand that the baptismal name of St. Patrick meant "a swaggering swashbuckler"?

These propositions Mr. Croke elucidates by a number of instances and concludes :

"Given the existence of such a usage, the possession by the Apostle of a name corresponding pretty nearly with that borne by the ecclesiastic mentioned by Prosper of Aquitaine as the successful preacher of the faith in Ireland, becomes a matter of moment; but it is of increased suggestiveness owing to the difficulty attaching to the correlation of the life of St. Patrick with general history; to the equal difficulty attaching to the correlation of the life of Palladius with Irish history; to the natural similarity of the careers attributed separately to the two; and to numerous exigencies presented by the record of the conversion of Ireland."

The hypothesis propounded by Mr. Croke is neither original, as some of our Catholic papers seem to think, nor scientifically demonstrable. In his elaborate article on "Ireland" in the sixth volume of Herder's *Kirchenlexikon* (2. ed.), published in 1889, P. Zimmermann, S. J., after an examination of the "arguments" adduced by Mr. Croke, deliberately declared that "the attempts to identify St. Patrick with Palladius, or to date the beginning of his mission in 440, are in contradiction with the historical sources."

A single glance at the sources will confirm this view.

Prosper of Aquitaine, who wrote his *Chronicle* in 434, is not only a contemporary, but also a most reliable witness, whose testimony can not be seriously impeached, even though we have little information about the life of Palladius. Prosper, who wrote his *Chronicle* for the Romans, by his simple reference to Palladius as "the Deacon," shows that, though the name was not uncommon in those days, this Palladius must have been well known in Rome as a deacon of the Church, at that time a very prominent and important office, as every student of early Church history knows.

The Book of Armagh relates*) that "Palladius landed at Hy-Garrchon (now Wicklow in Ireland) and penetrated to the interior of the country, where he founded several churches, Tuachna-Roman, i. e., house of the Romans, Killfine, and others. He was not well received by the people, however, and saw himself compelled to voyage around the coast to the North, until he was driven by a tempest upon the coast of the Picts, where he found the church of Fordun, and there he is known by the name of Pladi" (an abbreviated form of Palladius). The *Vita secunda S. Patritii* †) adds: "The holy Pope Celestine consecrated Palladius, the Archdeacon of the Roman Church, a bishop, sent him

*) *Liber Armachensis*, ed. by Petrie, *Essay on Tara*, Dublin 1854, p. 84.

†) *Apud Colgan, Trias Thaumaturga*, p. 5. The *Vita secunda* was probably composed in the seventh century.

to the island of Ireland, and gave him relics of Sts. Peter and Paul and of other saints, together with the books of the Old and New Testament. Upon his entry into the land of the Scots (Irish), he first came into the district of Leinster, whose ruler (clans) Nathi-mac-Garrchon, interfered with his activity. Others, however, led by the grace of God to make adoration, received baptism in the name of the most holy Trinity. In the same neighborhood Palladius built three churches; one of them is called Kill-fine and in it are preserved and venerated up to the present day the books given to him by Pope St. Celestine and the box containing the relics of St. Peter, St. Paul, and other saints, together with the tables on which Palladius used to write. The other church was called Teach-na-Roman, i. e., house of the Romans, and the third, Domnach-Ardech, in which the saintly companions of Palladius—Sylvester and Salonus—rest, who are still being venerated. Shortly after Palladius died at Fordan, and some allege that he was there crowned with martyrdom."

St. Aileran,†) who wrote towards the middle of the seventh century, says:

"After his arrival in the land of the Lageni, Palladius began to preach the word of God. But since he was not predestined by Almighty God to be the instrument of the conversion of the Irish nation from the errors of paganism to faith in the holy and indivisible Trinity,||) he remained there but a few days. Nevertheless, he converted a few to the faith and founded three churches, one of which is called Kill-finte; it has remained up to the present time the repository of the books which Palladius had received from Pope Celestine and of the case containing the relics of St. Peter and St. Paul and other saints, likewise of his writing tablets, which are called Pallad-ir and are held in great veneration. Another church was built by the disciples of Palladius, and is called house of the Romans; the third, which contains the bodies of his two companions Sylvester and Solinus, (which were later removed to the isle of Boethin, where they are still venerated), is named Domnach-arda. But when Palladius saw that he could not accomplish much good there, he resolved to return to Rome and died on the return voyage in the land of the Picts. Others, however, claim that he was martyred in Ireland."

The pious Irish Bishop Marcus, who wrote his History of the Britons about 822, distinctly declares that Palladius was sent as *first* bishop by Pope Celestine, and, after his death, Patrick.

The Annals of Ulster begin with the words: "In the year 431

†) Vita quarta S. Patritii, apud Colgan, Trias Thaumát, p. 386.

||) Whence the Irish saying, that God gave the grace to convert Ireland not to Palladius, but to Patrick.

of the incarnation of our Lord, Palladius is consecrated bishop of the Scots by Celestine, Bishop of Rome. He is sent as the first to Ireland in the eighth year of the reign of Theodosius, to acquaint them with the faith of Christ (*ut Christum credere potuissent.*) In the year 432 Patrick came to Ireland. . . ."

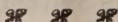
We have furthermore the confirmatory testimony of the Leabhar Breac, which is considered by such authorities as Petrie and Curry to be the oldest and most reliable source for the ecclesiastical history of Ireland. This venerable Gaelic record declares in unmistakable terms that "Palladius was sent to Ireland in the year 401 after the crucifixion of Christ" (which the ancient Irish writers date from the year 31 of our present chronology) "by Pope Celestine, to be followed one year later by Patrick.*)

Mr. Croke quotes the Vita S. Patritii of Muirchu-Maccu-Mactheni. Is he aware that the first book of this valuable MS. disappeared in a mysterious manner some time during the past two centuries, and that among the titles of the chapters which it contained and which are luckily preserved, there is this: "9. De ordinatione ejus (Patritii) ab Amathorege episcopo, *defuncto Palladio.*" And has he never heard that the Vita S. Patritii of Coënechair of Slane, called Probus †), is generally acknowledged by scholars to be little more than the corrected text of the Vita of Mactheni? Such is the truth, ‡) and we will close with a weighty quotation from Probus, which may be held to embody the lost testimony of Muirchu-Maccu-Mactheni, to the effect that Palladius, "Archdeacon of Pope Celestine, the forty-fifth in the line of the successors of St. Peter, was sent by him to Ireland, because the man of God Patrick had not yet received episcopal consecration."

*) Quoted by Greith, *Gesch. d. altirischen Kirche*, p. 109.

†) Died 948.

‡) Cfr. Moran, *Essays on the Origin, etc., of the Irish Church*, 77. Also Robert, *Etude critique sur la vie et l'œuvre de S. Patrick*, Paris 1883, p. 63.



THE TRUE HISTORY OF THE AMERICAN REVOLUTION.

5. THE PAINT, PAPER, AND GLASS ACT.*)

The Stamp Act never went into effect. The colonists simply refused to use the stamps. In fact no stamps could be obtained, as the distributors were forced to resign and the stamps sent back or stored away.

This was an act of flagrant disobedience to a well-considered

*) We continue to give our readers some of the main results of the researches of the new school of American historians, as embodied in Mr. Sydney George Fisher's 'True History of the American Revolution' (T. B. Lippincott & Co. 1902. Price \$2.) We intend to complement them later on by facts from 'The Loyalists in the American Revolution,' by Mr. Claude Halstead Van Tyne.

law. But the colonists went even further. They boycotted England, so that trade almost ceased. Thousands of laboring men in England were thrown out of work and many trading and manufacturing towns petitioned Parliament.

Meanwhile the Greenville ministry made way for that of Lord Rockingham. Under Whig influences the Stamp tax was repealed within a year after its passage, but Parliament, in the famous Declaratory Act, emphasized its right to tax the colonies as it pleased, which is still the law of England.

The colonists rejoiced. Mr. Fisher rightly says that the Whig repeal of the Stamp Act advanced them far on the road to independence, inasmuch as they "had learned their power and beaten the government in its chosen game." The repeal was certainly not a token of a "firm and consistent policy," and we need not wonder that the Tories condemned it as the source of "the increasing coil of colonial entanglement."

He adds that "in one sense it made little difference whether the policy was easy or severe. Whig conciliation encouraged and Tory half-way severity irritated the patriot party into independence. Independence could have been prevented only by making the severity so crushing and terrible as to reduce the country to the condition of Ireland." (P. 80).

In 1766 William Pitt formed his impracticable and short-lived ministry, which was not his in any sense, but pursued a course opposed to his policy, which, being aged and infirm, he could not carry out. This constant changing of ministries helped to develop the revolutionary spirit in America. There was no steady and consistent colonial policy. It was not till 1778, when the revolution had advanced pretty far, that the ministry carried out a distinctly Tory policy.

In 1767 the government undertook, by laying a duty on paint, paper, glass, and tea, to take the colonists at their word on the distinction between external taxes (which they had admitted) and internal taxes (which they had repulsed). Renewed vigorous measures were also taken to suppress smuggling.

The paint, paper, and glass act caught the colonists in their own argument. These taxes were external and therefore constitutional. They could not be resisted as the stamp tax had been resisted, by simply not using the stamps. The articles had to be imported and the duty was collected at the sea ports by force of the British navy and army.

There were remonstrances and petitions, but there was no rioting. "Their petitions, letters, and public documents were full of the most elaborate expressions of loyalty and devotion.... Knowing what was in their hearts, it is most amusing to read

the long-drawn-out humble submissiveness of their words. There is no bold arguing against the right to tax. They merely beg and beseech to be relieved from these new taxes." (P. 86). They were simply nonplussed. But there was a sinister reference to "fundamental rights of nature" and a demand for the rights and privileges enjoyed by the colonies before the French War.

The most serious provision of the paper, paint, and glass act was that the revenue raised from it was to be spent entirely on the colonies themselves in maintaining among them civil government and the administration of justice. "The old system of assemblies securing the passage of their favorite laws by withholding the governor's salary, and of controlling the judges in the same way, was to cease. There was to be no more bargain and sale legislation; but in place of it orderly, methodical, regular government." (P. 89). This struck at the root of their freedom as they conceived it.*)

Dickinson's "Letters From a Farmer" waked the colonists to the gravity of the situation. Though pretending there was no change from the old line of argument, he took the new ground of rejecting the authority of Parliament absolutely. In this same year, 1768, British troops landed in Boston in consequence of the seizure of the "Liberty." The situation grew more dangerous. Parliament declared the colonies to be in a state of disobedience to law and government, adopting measures subversive of the constitution, and disclosing an inclination to throw off all obedience to the mother-country. "This was unquestionably a true description of the situation," says Mr. Fisher, "and I can not see that any good purpose is served by obscuring or denying it by means of those passages in the documents of the colonists in which they declare their 'heartfelt loyalty' to Great Britain, disclaim all intention of independence, and acknowledge the supreme authority of Parliament. Those fulsome expressions deceived no one at that time, and why should they be used to deceive the guileless modern reader? The patriot party made many such prudent statements, which were merely the nets and mattresses stretched below the acrobat in case he should fall." (P. 92.)

*) On the importance of this point see the second article of this series, page 25.



PATENT MEDICINES AND THE PUBLIC.

It is one of our national inconsistencies that we enact laws and otherwise take pains to prevent incompetents from practising medicine, but allow any quack or swindler to advertise and sell remedies for every ailment under the sun. In other words, we assume that the mass of mankind are not capable of choosing their medical advisers in person, but are quite competent to do so through the columns of the newspapers. The consequences of such laxity are that multitudes of ignorant people are cheated out of both money and health.

A very sound report was made on this subject by the Department of Health of New York City in the year 1898, embracing reasons for the public regulation of the sale of drugs and proprietary medicines. The latter are classed under three heads. The first consists of prescriptions made by regular physicians in their ordinary practice, which, having proved to be efficient in particular cases, have been seized upon by business men, put up in wholesale quantities for the trade, and extensively advertised. Such things as headache drops, eye waters, asthma cures, catarrh remedies, and other mixtures are sold and taken indiscriminately. Even when the original formula has been faithfully adhered to, the result is most commonly harmful unless the remedy has been administered by a regular practitioner. But the success of the original formula brings imitators into the field, who use a cheaper and more deleterious compound, and perhaps undersell the original.

The second class consists of nostrums which promote and intensify the very condition which they pretend to cure. These are composed largely of alcohol. Most of the so-called "bitters" come under this classification. The annual report of the Massachusetts Board of Health for 1896 is a classic on this subject. It contains analyses of sixty-one kinds of bitters, tonics, and sarsaparillas then in vogue, some of the most notorious of which are still on the market, and many of which have been advertised as "purely vegetable," "free from alcoholic stimulant," "not a rum drink," etc. Parker's tonic, "recommended for inebriates," was found to contain 41.6 per cent. of alcohol. Ayer's Sarsaparilla contained 26.2 per cent., Hood's Sarsaparilla 18.8 per cent., and Paine's Celery Compound 21 per cent. A lot of "blood purifiers" were found to contain iodide of potassium, which is classed among poisons by nearly every writer upon toxicology. "It is not uncommon," says the Massachusetts report, "to find persons who have used continuously six, eight, or ten pint bottles of one of these preparations." They can usually be identified by their pale, sallow complexions.

The third class consists of unmitigated swindles, as where bread pills are sold for the price of costly drugs. An instance of this kind was given in the Massachusetts report, where "Kaskine, a much-vaunted remedy, which sold at one dollar an ounce, was found to consist of nothing but granulated sugar."

Several bills have recently been introduced in the State legislatures to regulate the patent medicine business. One of them, in New York, prohibits the publication, as advertisements, of pictures or testimonials of persons alleged to have been cured, unless such testimonials have been certified to by the board of health of the place in which the person lives, and unless a tax of \$25 has been paid for the certificate. It provides also that every preparation advertised for sale must be first submitted to the local boards of health for analysis. Without questioning the intent of the framers of this bill, the N. Y. *Evening Post* (Feb. 5th) observes that it would open the door to blackmailing operations, while it would not lead to any good result. These testimonials are worthless from the medical point of view. They are mostly signed by nobodies, and even when they are from persons of repute, there is no means of testing the signer's knowledge of his own case. Only a trained physician can do that. The signer may have thought he was cured by So & So's sarsaparilla or compound, when he was not cured, but only exhilarated for a short time. He may not have been sick at all, but merely have thought that he was. In short, a non-professional opinion about the effect of a drug on one's self, or on a third person, is not worth a rush.

Is it supposed that the testimonial will be improved in value by a certificate from the board of health of the place where the person lives, and after a fee of \$25 has been paid on it? Many of these quackeries come from small towns where boards of health do not exist; but if the case were otherwise, how is the local board of health to know whether old Mrs. Jones' rheumatism was cured by Perry Davis' Pain Killer or not? Old Mrs. Jones did not employ a physician. She doctored herself by reading the newspapers. There is no medical man to whom the board of health can refer in order to form a judgment on the case. It can only take Mrs. Jones' word for it. Probably it would be stimulated to do so for \$25. The patent medicine man could well afford to add something to the legal fee, since a certificate from a board of health looms large in the public eye.

Yet something ought to be done to protect a long-suffering and gullible public against the patent medicine vendors. Germany has some effective laws on the subject to which our legislatures might profitably devote some of their time and attention.

ONE LESSON OF THE COAL STRIKE ENQUIRY.

The following considerations are submitted by a contributor who has closely watched the proceedings before the Coal Strike Commission :

The hearing of witnesses before the Coal Strike Commission is closed ; the lawyers for both sides have had their say, and the decision of the Commission is anxiously expected not only by the parties directly concerned, but the general public as well. The testimony given under oath by reliable people, in spite of the sharp cross-examination by the lawyers representing the miners' organization, has shown a deplorable state of affairs in the coal regions during the strike. Whatever grievances the miners may have had, (and the evidence has not established that they are any worse off than hundreds of thousands of workmen in other branches, who are peacefully making a living) there can be no excuse for the reign of terror inaugurated by the Miners' Union in that part of the State. Mr. Darrow, the able counsel of the strikers, in his closing speech before the Commission, finding no legal grounds for his contentions, speaks of the "moral rights" of man and says among other things in an effort to define these rights : "I have known lawyers to disagree as to legal rights quite as much as moralists disagree as to moral rights, and perhaps more. The whole training and education of the youth and the man is to teach them the difference between right and wrong in human relations, to teach them those relations which make for the peace and the good order and well-being of society, and those which are anti-social and tend to the disorder of society."

Unconsciously this brilliant lawyer, who has defended the poor miners against the attacks of their employers, of the military authorities, and even of the public at large, has in this one sentence expressed the severest condemnation of the present American method of State education. Admitting that the relations of capital and labor should be regulated by a higher standard than the brutal law of supply and demand, where is it possible for the average man to get acquainted with the "higher law," or "moral rights," as Mr. Darrow calls it?

Certainly not in our public schools, where even the Ten Commandments have no place in the plan of instruction ; nor in the higher institutions and universities with their generally atheistic tendencies ; nor in the union meeting room with its utter contempt for the outsider, commonly called "scab." Where is he to go for instruction regarding his "moral rights"?

The speech of Mr. Darrow and the action of the unions properly interpreted, are a most important argument for the need of a Christian education of the young, presented forcefully to the American public. Will the lesson be heeded ?

FOR A CATHOLIC SCHOOL EXHIBIT AT THE WORLD'S FAIR.

THE REVIEW's financial contributor writes :

The plan of the Lutherans for representing their educational work at the St. Louis World's Fair, as outlined in No. 6 of THE REVIEW, is excellent as far as it goes, but it will have to be supplemented somewhat, so far as the exhibit of the Catholic schools is concerned, if the show is to make the desired impression upon the American public. Dollars and cents have more weight with the average man than any proposition in the abstract, and for that reason the cost of establishing and maintaining the Catholic and other specifically Christian educational institutions should be tabulated, figured together and compared with the expenses of the States for the same purpose.

Therefore to the program of the Lutherans should be added the following information :

1. Cost of each school building with equipment. (This could be shown on the photograph of each building.)
2. Cost of maintenance, including salaries of teachers, average attendance, and average cost of teaching a child per year.

For Catholic schools each diocese should show the aggregate number of schools, total value, cost of erection and maintenance, average attendance these figures could be tabulated and compared with the expenses of the public schools, as shown by the reports of the departments; of education for the different States.

If each State, where the Catholic population supports schools of their own, were fully represented at the St. Louis Fair, and it could be shown, how much money is expended by the Catholics for their schools and how much is saved to the general public on the basis of the published cost of the public school departments, it would certainly make an impressive lesson for the average mind, and would be of some help to a better understanding on the part of the general public of the Catholic position on this important question.

If THE REVIEW's expert accountant could assist in working up these figures, he would gladly for the sake of the good cause render his services free of charge.



Rev. F. L. Kerze recently wrote to the *Cleveland Catholic Universe* (No. 1488):

"Mr. Preuss, editor of the St. Louis REVIEW, has for years been disclosing the weak points of our fraternal organizations. The Catholic press, on the whole, has taken little or only hostile notice of the matter. Now that several Catholic fraternalists are in trouble, the American Catholic press can not afford to remain silent."

MINOR TOPICS.

Torturing Convicts.

On February 14th and 15th a number of our daily newspapers printed a despatch from San Francisco, from which we extract

these paragraphs :

"The Assembly Committee on Prisons has made a report on its investigation of punishment in the San Quentin and Folsom State Prisons. They find that the straitjacket and other methods of torture are in use in both institutions. Two prisoners at San Quentin were found to be permanently crippled by straitjacket. At Folsom the exact number has not been ascertained as yet, but it is larger.

"Sometimes a small jacket or vest is placed on first. This is composed of hair, the straitjacket proper being placed on over it. The man is now in a standing position, the jacket being placed as tight as possible. The prisoner is then placed on his back, the guards kneeling on him so as to bring the edges of the jacket tighter across his back. He is then laid in his cell. Should they wish to extract a confession, a short stick three feet long is used, it being inserted in the lacing and worked on the principle of the Spanish windlass. The lacing thus becomes as taut as ingenuity can make it."

If the facts are as stated, there can be no surprise that the "water cure" and similar acts of cruelty by the American troops in the Philippine Islands have not aroused the public to greater indignation. Reports of cruelties in the public institutions of a good many of our States have been published from time to time, but they are seldom followed by any announcement of punishment of the guilty parties. The art of "whitewashing" is understood to perfection in political circles.



Protestant Indulgences. The Philadelphia *Bulletin* of Feb. 14th a. c. published a card issued by the American Bible Society which contains this passage:

"SABBATH-SCHOOL CHARITY FUND.

"Stockholders are guaranteed to receive one hundred times as much as they put in (Matt. 19: 29). Those who continue to pay into the fund as much as six cents a week for three years in succession to be a Life Member of the American Systematic Benevolence Society. Those who do this for six years, to be Honorary Members for life. Those who do this for ten years, to be Honorary Vice-Presidents for Life. Those who do this (for Love of Christ) while they live will have a free admission through the gates into the Heavenly City, a Snow-white Robe, a Heavenly Harp, a Crown of Gold, and a seat at the right hand of the final Judge."

Is it not curious that Protestants, who have based so many of their attacks against the Catholic Church upon the alleged sale of indulgences, should venture to promise "admission to Heaven," etc., for a weekly contribution of six (!) cents during life? This seems to be in line with the reported transaction of Protestant

missionaries in Hawaii, of "buying" valuable plantations with "certificates" guaranteeing everlasting happiness in the next world.

The National Securities Company, of this city, against which we warned our readers in No. 3 of the present volume of THE REVIEW, is one of the several get-rich-quick concerns forced to the wall by the grand jury last week in consequence of the investigation instituted after the collapse of the Arnold and other turf investment fakes. When the manager of this misnamed "securities" company, Brooks, was arrested, it developed that he did not own one share of stock in the concern of which he was believed to be the largest shareholder. He was unable to show any investment made by the concern during its brief career. Assistant Circuit Attorney Fickeisen said, after cross-questioning Brooks and Smith (the Secretary of the Company): "I think Smith's \$25,000 (the money claimed to be in the treasury) is mythical. They formed the company of air, constituted themselves the shareholders and went after the suckers." (Cfr. St. Louis *Globe-Democrat*, Feb. 18th.)

We have several times pointed out that if the Catholic gentlemen now owning and editing daily newspapers in various sections of this country, were Catholics of the right kind, "ultramontane" instead of "liberal," we might have a Catholic daily press of considerable size and influence, without going into special ventures that promise little. A reader sends us this clipping from a recent number of the *Ave Maria* (unfortunately he does not say which number) in confirmation of our view:

"There are several daily papers in this country which are owned and edited by Catholics; and if these gentlemen only had a high sense of duty, the need of a Catholic daily would not be so pressing. Neither of two such journals that we know of betrays its religious proprietorship, either in the news columns or on the editorial page. Their point of view is always purely secular, never frankly Catholic."

We heartily agree with the *Mirror* (No. 1) when it says: "The erstwhile esteemed and even yet not wholly unestimable *Globe-Democrat* is going in ways that are not those of perfectness and lead not unto salvation. The good old sheet's departure from conservatism and venture upon the course marked by the shrieking headline and the 'leaded' introduction to unimportant news is a sad symptom of jaundice. The *Globe-Democrat* should not allow itself to turn yellow as its present age and stage." When Mr. Reedy adds that the *Globe-Democrat's* "reputation for trustworthiness in its news was worth more money than saffron journalistic stirrings can ever earn," we are not quite so sure he is right. Why have so many—nearly all—of our American metropolitan dailies sacrificed their dignity, if not for the purpose of gaining in circulation and advertising? What other motive inspires their managers than to make money?

Father Baart's suggestion of "konigraphy" for wireless telegraphy and "konigram" for a wireless message is good, though the Cincinnati *Catholic Telegraph's* explanation of it needs some elucidation. It is as follows:

"'Koni' can be considered the two syllables of the name Marconi, the *k* and *c* being unchangeable (?), and thus sufficiently expresses the name of the inventor. While in Greek it is derived from the verb 'konio,' which means, firstly, to strew or cover with atoms or particles of dust, or ether, or secondarily, to make great haste or speed."

Κονίω (κονιάω) means to sprinkle with dust or ashes or lime, but we recollect no classic passage where it is used in the sense of making great haste or speed. κονίζω and κονίω, however, have this latter meaning, and since the root of both verbs is the same, Father Baart's idea is indeed a singularly happy one.

The *Globe-Democrat* (Feb. 6th) remarks in connection with Dr. Parkhurst's plea to establish a "clean and wholesome daily newspaper" to "elevate the masses," that the masses do not want to be elevated, that they resent being elevated. "A two-column account of a revival is clean to the point of spotlessness and it is as wholesome as an ozone-laden breeze from the tops of the Rockies, but a prize offered will not secure its being read by eight out of ten purchasers of the paper. What are you going to do about it?"

The same is true of by far the greater portion of our Catholic reading public. They do not want to be elevated. They would not read a clean Catholic daily. They dote on sensationalism. "What are you going to do about it?"

A Committee of the Catholic School Board of New York gives in a report published in the January *Catholic World*, the following summary of attendance in the parish schools of the Empire State, with an estimate of the Catholic population, according to dioceses:

	Pupils.	Catholic Population.
New York.....	49,752	1,200,000
Brooklyn.....	34,161	500,000
Buffalo.....	22,712	171,000
Rochester.....	15,734	105,000
Albany.....	15,000	145,000
Syracuse.....	4,943	70,000
Ogdensburg.....	3,400	79,000

Mr. Croke in Rome—he of the many initials and innumerable fakes—gladdens the heart of the Liberalistic editor of the *Catholic Citizen* (Feb. 7th) with the joyful tidings that "authoritative opinion" (which means the lounging tatlers in the Vatican lobbies from whom said Croke gets his "authentic" information) is running against the Catholic Federation movement. Clearly the tatlers have once again fooled the pompous Croke. The authorities are

not against the Federation. They have not hitherto paid any attention to the matter. Those of the cardinals who follow up American occurrences are—with possibly two exceptions—heartily in favor of the movement. This is official.



Speaking of the "Christianity of Harnack," the learned editor of the *Civiltà Cattolica* (quad. 1261) aptly remarks: "Strauss was more consistent. He declared the gospels to be false because they contain miracles. Harnack admits their authenticity in every point excepting their miracles, which is even more arbitrary." And he concludes: "Harnack finds himself in the position of a child who unfolds leaf by leaf the bulb of some plant to find the kernel:—he finishes with empty hands."



When one of our distinguished statesmen eulogized the hog as the great American civilizer, his utterance was set down by an unfeeling world to Western bumptiousness. It may comfort us, therefore, to learn that others too can take our quadruped seriously. We read in a recent German book catalog the following announcement: "Andree, L. Das Schwein in poetischer, mythologischer und sittengeschichtlicher Bedeutung. Paris: Verlag Zürcher Discussionen. (3 francs.)"



The Syracuse *Catholic Sun* has not been on our list for some time; but we see from the *Catholic Union and Times* (No. 43) that it is still at its old game of pilfering the editorial paragraphs of those of its contemporaries who are good enough to accord it the benefit of exchange. The *Sun* is the only *soi-disant* Catholic newspaper that thrives upon its neighbors' goods and glories in its own disgrace. It is the mephitis mephitica of the American Catholic press.



The *Vera Roma* (No. 5) confirms the strange news of the appointment of Msgr. Denis O'Connell as Rector of the Catholic University. It says that Msgr. Conaty will be appointed Bishop of Los Angeles. But the clergy of that Diocese have declared for "home rule" and refused to put Msgr. Conaty's name on their list.



Libertas, a Filipino Catholic daily published in Spanish at Manila, editorially says that "the Aglipay schism is a religious-political movement, and evil religiously and politically," adding its firm conviction that it is inspired by American fanatics who are striving to create disturbances in the islands.



A friend of THE REVIEW in Texas writes:

"A census of fallen-away Catholics, with the necessary explanations, would reveal many interesting facts. I think it would show a big difference between diocese and diocese, and this would lead to other conclusions."

